

# His Exc. Bishop P. Dumouchel Consecrated at St-Boniface

**Ceremony Held May 24,  
In Historical Basilica  
Assumes Duties  
June 1st**

St. Boniface, Man. — His Exc. Bishop P. Dumouchel, O.M.I., appointed Titular Bishop of Sufes and Vicar Apostolic of Keewatin, will be consecrated on May 24, in the Cathedral Basilica of St. Boniface, at 4 p.m.

It is probably the first time in the history of the Catholic Church in Canada that a Bishop is to be consecrated in the afternoon; this has been made possible through recent changes concerning the fast before taking communion.

His Exc. Archbishop Maurice Beaudoux, Co-Adjutor of St. Boniface will be the consecrating Bishop; he will be assisted by their Exc. Bishops Martin Lajeunesse, O.M.I., (who was Vicar Apostolic of Keewatin from 1933 to 1954) and Marc Lacroix, O.M.I., Vicar Apostolic of Hudson's Bay.

His Exc. Bishop L. Blais, of Prince-Albert, Sask., will preach in French, while Archbishop P. F. Pocock, of Winnipeg, will preach in English.

It is noted that the new Bishop will be consecrated in the Basilica where he was baptized 43 years ago.

A large number of Bishops from Eastern and Western Canada will be present at the ceremony; it is also expected that a number of missionaries from the provinces of Ontario, Manitoba and Saskatchewan, will also be present.

Numerous delegations of Indians, from Manitoba and Ontario are expected to attend.

After the Consecration, a reception will be held at St. Boniface, presided over by Very Rev. Father Paul Piché, O.M.I., Provincial of the Oblate Fathers of the Manitoba Province.

## "ERO ILLI IN PATREM"

St. Boniface, Man. — His Exc. Bishop Dumouchel, O.M.I., has chosen as his motto the words taken from the Old Testament: "E'ro illi in Patrem", (I will be like a father to them).

This motto exemplifies what Bishop Dumouchel intends to be for his flock: a true father, with all the meaning of these words imply in authority, affection and devotedness.

The coat of arms chosen by Bishop Dumouchel describes his Faith in the Gospel, his Hope in the religious Congregation of the Oblate Missionaries of Mary Immaculate and his Charity for his flock.



His Exc. Bishop Dumouchel, O.M.I., Vicar Apostolic of Keewatin, will assume his duties at the Pas, Man., June 1.

## FAVOR HIGH SCHOOL FOR INDIANS ONLY

Hobbema, Alta. — Early in March of this year, a meeting of the three league Councils was held at the Ermineskin School, with 200 members present from the Ermineskin, Louis Bull and Samson Reserves.

The main topic discussed was secondary education for Indian pupils. The unanimous opinion was that the Indian pupils should have their own High School, so as to be more successful in their studies.

If pupils of Indian origin are compelled to study among non-Indians, they would be out of their element, something would be lacking in their life, they would not feel at home, and they would be very apt to be discouraged in con-

tinuing their studies, it was said at the meeting.

On the other hand, having their own High School, they could pursue their studies with teachers who have at heart the education of the Indians, because these teachers have dedicated their lives for the Indians, and also because pupils will receive spiritual and social guidance from the missionaries who have baptized them.

(Cont. p. 3, col. 2)

## New Samson's Hall "Finest On Any Reserve"

Hobbema, Alberta. — The new Samson band's hall a \$40,000 structure was opened Monday April 11, by Indian Agency Superintendent for Alberta, Mr. R. H. Battle, who said that the hall was the finest to be found on any Indian Reserve in Canada.

An influx of money from oil wells at Pigeon Lake has given the Indians the money necessary for building the new hall.

Hundreds of Indian Chiefs, Councillors, and others came from the Hobbema Agency, as well as from the Blood and Stoney Reservations. About 100 non-Indian guests were invited for the occasion. Everyone was served a splendid meal, following the opening ceremony.

On this occasion J. B. Kramer, store keeper of Hobbema, and long time friend of the Indians, was received honorary Chief. Mr. Kramer, as a child, went to school with members of the Samson band, has learned the Cree language which he used in his address to the gathering following the ceremony.

Among other speakers were Mr. J. Wilde, Agency Superintendent at Hobbema, Father Allard, O.M.I., of the Ermineskin R.C. Residential School, John Laurie, Indian Association of Albert, Father E. Rhéaume, O.M.I., Chaplain of Camsell Hospital, and Rev. John Kay, of the U.C.

(Cont. p. 3, col. 2)

## Blood Chiefs Approve \$200,000 Budget

Cardston, Alta. — A \$200,000 budget was approved by Blood Indian Chiefs at a meeting held in mid-April. An extensive road program will be carried out, while \$30,000 were marked for the housing program. The Blood Indians will contribute \$40,000 towards the proposed bridge across St. Mary's River.

## Preparation For Marriage Course To Be Edited

Ottawa — Ten years ago Father André Guay, O.M.I., launched the Preparation for Marriage Course, as part of the work of Ottawa University's Catholic Center. In the ten years stand, the course has spread around the world.

At present a revised and adapted edition of the Course is being prepared by a renowned Oblate Missionary, for use in the Indian missions of Canada.

# The Wisdom of Chief Crowfoot

We are pleased to present to our readers this article, adapted from the "Camsell Arrow", as submitted by Joe Littlechief, and edited by Rev. Jean Lessard, O.M.I.

ONE of the greatest chief in the history of the Blackfoot confederacy was Crowfoot, known personally to hundreds of the old-timers of Southern Alberta, from the days when ranchers began to settle in the country, till the time of his death in April, 1890.

Crowfoot was born near Blackfoot Crossing, Alta. He was the son of the great Blackfoot chief Many Names, and of a Blood woman. He had distinguished himself as a youth of sound judgment and great courage, so he was given the name "Bear Ghost". At 15 his name was changed to Crowfoot because he avenged the treacherous death of his elder brother by leading an expedition into Montana which defeated the Snake tribe.

Most paintings and photos of Crowfoot show him as an old man, with striking characteristics; six feet tall, nobly built he showed dignity and quiet self-possession as a leader.

Still young he has succeeded his father as head of a Confederacy, which, for 30 years was a court of appeal in all matters relating to the welfare of his people.

It is said that he had an undisputed position as leader of his people during a victorious battle between the Crees and the Blackfoot, Dec. 3, 1866, at Three-Ponds (a valley between the Battle and the Red Deer rivers.) During the fight Crowfoot appeared, rallying the discouraged warriors; the Blackfoot drove the Crees back into their own country.

A few years later a combined force of Crees and Assiniboines were almost annihilated by Crowfoot and his warriors in a desperate battle near Lethbridge. Stories of these guerrillas are still told by old men who witnessed them.

Crowfoot did not like war; great as his reputation was, his fame as orator and counsellor of peace was even greater. His treaty speech at Blackfoot Crossing (1877) is historical as it reveals the courage and the judgment of a great Indian:

"While I speak, be kind and patient. I have to speak for my people, who are numerous and who rely upon me to follow that course which in the future will tend to their good. The plains are large and wide, and we are the children of the plains. It is our home, and the buffalo has been our food always. You must look upon us as your children now and be indulgent to us. If the police had not come to this country, where would we all be now? Bad men and bad whiskey were killing us so fast that very few would have been left to-day. The police have protected us as the feathers of a bird protect it from the frost of winter.

"It always happens that faraway people hear exaggerated stories about one another. The news grows as it travels until it becomes from a little thing to a big lie.



I often hear things about the white people. I do not believe them till I find the truth. Why should you kill us or we kill you? Let our white friends have compassion, and we will have compassion. I have two hearts, my friends; one is like stone, the other is kind and tender. Treat us badly, and my heart is like stone. Treat us kindly, and my heart is the heart of a child."

Nobility of expression and sound common sense as expressed in that speech is not usually found among uneducated men.

Crowfoot kept faith with the white men during the 1885 rebellion. He met Riel, in Montana, during the uprising saying:

"To rise far, there must be an object. To rebel, there must be a wrong to right; and in either case, one must consider what benefit is ever gained from war. The buffalos have gone from our plains. The fault partly lies with us, but more the fault of the white men far south, when they killed thousands for their skins, and not for food. The food we eat to-day the white mother gives us. Without it we starve. There is nothing to gain by the war you suggest."

Many legends are reported

"Makakit ki Eyekakimat" — "Be wise and persevere".

the fire and baked it; it did not break down.

Then he said to the white man, "Now put your money on the fire and see if it will last as long as the clay." The white man said: "No my money will burn because it is made of paper."

Then, his piercing eyes gleaming old chief said: "Your money is not as good as our land, is it? The wind will blow it away; the fire will burn it; water will rot it. Nothing will destroy our land. You don't make very good trade."

Then, smiling, Crowfoot picked up a handful of sand from the banks of the Milk River, he handed it to the Treaty Commissioner and said: "You count the grains of sand in that while I count the money you give for the land."

The white man poured the sand into the palm of this hand, saying: "I would not live long enough to count this, but you can count this money in a few minutes."

"Very well," said Crowfoot, "our land is more valuable than your money. It will last forever. It will not perish as long as the sun shines and the water flows, and through all the years it will give life to men and animals, and therefore we cannot sell the land. It was put here by the Great Spirit can count the grains of cause it does not really belong to us. You can count your money and burn it with the nod of the buffalo's head, but only the Great Spirit can count the grains of sand and the blades of grass on these plains. As a present to you, we will give you anything you can take with you, but we cannot give you the land."

On the brow of a hill, overlooking Blackfoot Crossing, stands a monument erected by the Canadian Government in memory of Crowfoot. Not far away is a tablet setting forth the place where Crowfoot made his last camp and died. Nearby another monument proclaims the site where Crowfoot stood forth when his influence was the greatest among Indian Chiefs in Western Canada.

(The Blackfoot and other tribes of Alberta signed treaty # 7, one of the most important entered into during the last century.)

## TO BE TRAINED AS FIRE RANGERS

Ottawa — Indians on Northern Ontario reservations will receive expert training as bush fire rangers. Such training is required to protect the timber stands on the various reservations in the Northern part of the province. The efficiency of a corps of Indian firefighters which has been trained at White River, last year, is remarkable.

## Fort Providence, N.W.T., Residential School Was Established In 1867

Fort Providence, N.W.T. — The first residential school in the N.W.T. was opened October 7, 1867, at Providence. There were 8 boarders, 3 boys and 5 girls who had come from Simpson, Providence, Rae and Chipewyan. This first school had been erected by the Bishop of McKenzie, and placed under the direction of the Grey Nuns of Montreal.

During its first 25 years, 268 children had been admitted. Average attendance was 4 years for the girls and 3 years for the boys.

As time went by, the enrollment increased; by 1942, although other Catholic Residential Schools had been established at Chipewyan, Resolution and Aklavik, 45 pupils were in residence, the average attendance having increased to 6 years for the girls and 4 years for the boys. At that time, transportation was still very difficult, but with increased facilities there are now 112 children enrolled at the school. Total registrations during the 88 years of operation of the school adds up to 1,330.

Many tributes of praise have been paid to the authorities and personnel of the school by those who have come in close contact with the work done in this institution.

It must be remembered that during the first 35 years of the existence of the school, the maintenance and education of the children was born entirely by the charity of the public and the devotion of the school personnel.

In 1902, a token grant of .03 per day per child was granted to the school; this grant was raised to .16 per day per pupil in 1910 and the following year, a more generous grant of .50 per day per child was paid.

For half a century the missionaries carried on their work against many handicaps; the unflagging devotion of the Oblate Fathers and of the Grey Nuns of Montreal has met with every obstacle; some 25 years ago an adequate building was erected for the residential pupils, whose number was constantly increasing.

There are now 56 pupils from Providence, 30 from Simpson, 12 from Franklin and Norman, 8 from Wrigley and 4 from Liard, in residence. There are also 20 day pupils. The teaching is conducted by 3 Sisters and 1 lay teacher.

(The Catholic Voice, March 1955)

## CROSS LAKE HOCKEY WINNERS

Cross Lake, Man.—On February 19, the Cross Lake R.C. Residential School hockey players went by snowmobile to Norway House where they gained a 8-1 victory; on March 5, the Norway House players visited Cross Lake and were defeated 13-2.

The Cross Lake players were: goaler: Boniface Mason; defence: Jos. Hamilton and Jonah Budge, Fred Sinclair and Murray Osborne; forwards: Thomas Trout, William Paupanakis, William Ross, Luke Chubb, Paul-Emile Wood, Isaias Bee, Max Grieves and Jacob Yellowback.

### New Samson's Hall...

(from p. 1, col. 4)

The new hall is a two-storey structure, 36 by 80. It has a concert stage, motion picture screen and projection room. Cloakrooms and canteen are also located on the top floor; in the basement floor there is a banquet hall and a storage room. The hall is lit by electricity and has gas service. Television and radio sets will be installed soon.

The hall is operated by the band councillors. It will provide a meeting place for the activities of the Girl Guides, Boy Scouts, Army Cadets, the Hobbema Indian orchestra, as well as council meetings and other social events.

It will be noted that the girl guides and the Army Cadets who have played a noble part in the opening ceremonies, are pupils of the Ermineskin Indian Residential School.

### Concert by School Pupils

On the occasion of the opening of the hall, the Ermineskin R.C. School pupils offered a beautiful concert on April 11.

The program featured the school chorus ("How Do You Do" and "We are proud of Canada"); a demonstration by the girls guides, harmonica and flute-ophone solos, a rhythm band selection and demonstrations by the Girl Guides and the Cadets.

A chorus, an address by Kenneth Crier, folk dances, dramatized songs, two short plays, tap dancing, action songs, a piano duet, and an instrumental ensemble selection completed the program.

### Favor High School...

(from p. 1, col. 3)

It was recalled that, according to the Indian Act, the Indians have a right to be educated in schools under the auspices of their Church.

The members of the Samson band, present at the meeting, dis-

## St. Regis Islands May Be Flooded

Cornwall, Ont. — Possible flooding of Indian-owned islands in the St. Lawrence River by the seaway project has members of the Mohawk tribe on nearby St. Regis Reservation worrying over compensation.

Said Head Chief White: "We are now pushed back as far as we can go. With the Indian population increasing while our lands diminish, the situation is not exactly a happy one. Our present plight offers the authorities concerned a chance to demonstrate to the Indians and the people living on both sides of the St. Lawrence River the feelings and interests of the general public towards the first inhabitants of this land.

"We are not against this project, but we must be assured that our losses are not going to be greater than our gains," he added.

### Half-Million Dollars For Oil Land

Ottawa — A record tender of \$442,952.00 for oil exploration rights have been paid by the Socony Vacuum Oil Company of Canada for the right to explore a 1,722 acre section of the Sturgeon Lake Indian reservation, 250 miles northwest of Edmonton.

For the 400-member Cree band, the tender is a boon. The amount was added to the \$27,000.00 trust fund held by the Government which pays 5% per annum.

cussed the location of their day school. They expressed the desire that their day school should be located near the Ermineskin Residential school, so that their studies could be integrated, because the residential school is centrally located, it has facilities for meetings, it is a well organized sports center.

If there is a hospital, they said, common for the four reserves of the Hobbema Agency, why should there not be a centralized school for the pupils of the same four reserves.

The following week, the councillors of the Samson band advised the Departmental officials who visited them of their desire to have their day school near the Ermineskin Residential school.



M. J. B. Kramer was received honorary member of the Ermineskin Band; he is shown here with Mrs. Kramer. His name is Mustus Awasis, Chief Buffalo Child.

## Salt Deposits Led To Founding Of Storied Syracuse

Syracuse, N.Y. — Today, as in the days of the red man, Syracuse is the hub of the central New York area.

On this site was the village of the Onondaga tribe of the Iroquois and it was this village that was the capital of that remarkable confederacy.

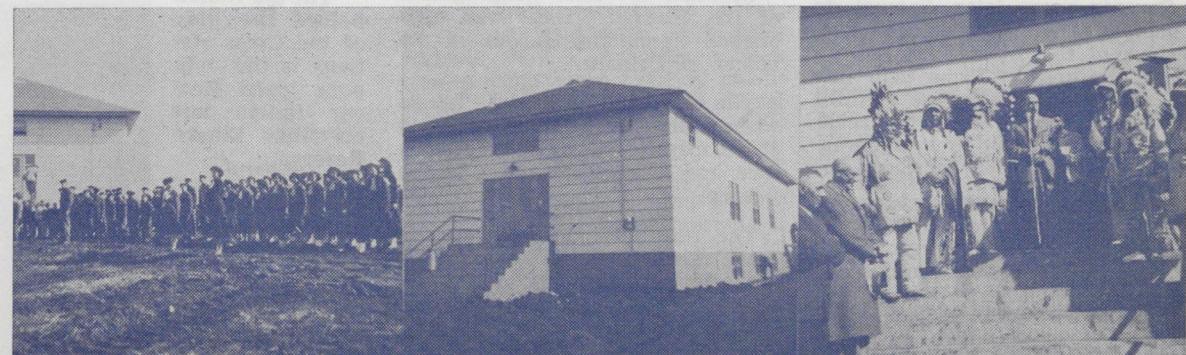
The honor was given the Onondagas, according to tribal legend, because it was here that Hiawatha founded the great league of the Long House three-quarters of a century before Columbus discovered America.

In 1654 friendly Indians showed Father Le Moyne the salt spring that you can visit today on the Onondaga Parkway. Although a number of years were yet to elapse before the event, it was the salt deposits that led to the founding and early prosperity of the city.

Powder and Hides, Val Gendron (Longmans Green. \$3.)

Written for teen-agers, this fast-moving account of adventure on the Great Plains is seen through a wise old scout, and to a settler who decides his future lies in the plains country.

## OPENING OF SAMSON RESERVE HALL



1. Army Cadets (66) and Girls Guides (55) of the R.C. Ermineskin Indian Residential School, of Hobbema, Alberta, formed an honour guard at the opening of the hall; (2); Regional Superintendent Battle opening the hall, (3) shown here with Councillors James Crane, John Laurie, Chief J. B. Saddleback, Councillors Dan Buffalo, John S. Samson, Jr., (to the left) and to the right: John Johnson, M.C.; Chief Dan Minde and John Johnson, Sr.

# Our Lady, Queen of Canada's Indians

RECENTLY, at Waterhen Lake Reserve, in Northern Saskatchewan, a group of Cree Indians donated some land of their reserve for the purpose of erecting a chapel; already the logs are cut, and the timber is sawn so that the chapel will be erected this summer.

This chapel will be dedicated to Mary under the title of: Our Lady of the Smile. This is perhaps the first, among hundreds of Canadian churches and chapels dedicated to Mary, which has such an attractive and meaningful appellation.

Our Lady has been crowned Queen of Canada, at the closing of the National Marian Congress, held at Cap-de-la-Madeleine, P.Q., on August 15, 1954. Among the Canadians over which she reigns, there is no doubt that her most devoted children are the Indians and Eskimos of our country. Moreover, the Blessed Virgin Mary, who has deigned to appear for the first time in North America, to the Indian Juan Diego, near Mexico, has taken under her special protection the aborigines of our continent.

According to Bolivian ambassador Felipe L. Giron, the Blessed Virgin Mary was venerated in the New World long before the landing of Columbus. Giron bases his claim on a legend that the apostle Thomas and Bartholomew preached the Gospel in South America, which legend persists among the Indians up to this day.

It is an established fact that "Christian traditions" are to be found among some of the New World Indians, specially in Mexico. While the tradition that the Apostles came to America is not acceptable, it could be that an Icelandic or Norse priest of the 10th or 12th century preached the Gospel to the North American Indians. Objects marked with Christian crosses are to be found in every important American museum.

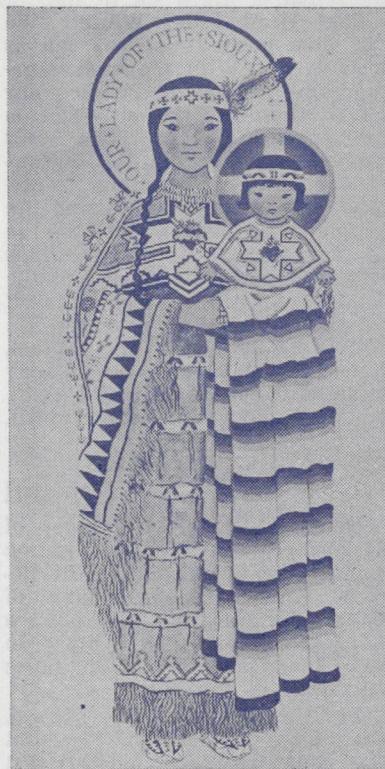
In Canada, the history of the missions is definitely and closely linked with the devotion to Mary. Jacques Cartier, in 1535, seeking from the Blessed Virgin help in fighting the dreaded disease of scurvy, was given by the Indians (probably inspired by their Heavenly Mother) the medicine they needed.

Seventy years later, Samuel de Champlain is reported to have instructed the Indians on how to recite the Rosary. From that time on, all missionaries were faithful in teaching the Indians the recitation of the Rosary and encouraging them in wearing her Scapular.

In 1635, the Jesuit missionaries had pledged themselves to dedicate to the Blessed Virgin Mary all the Churches they would erect.

The Recollets obtained a great number of conversions through the intercession of the Blessed Virgin, when the crops of maize were saved through her intercession.

The "Jesuit Relations" tell of a great number of conversions, heal-



(Picture Credit: St. Joseph's Indian School, Chamberlain, S. Dak.)

**This colourful Native American picture of Our Lady was painted by Brother Bonaventure, c.j.m., at the Chamberlain Sioux mission in South Dakota. It is the finest work that has come from the brush of the amateur student of Indian arts.**

During the Marian year, prayer leaflets reproducing "Our Lady of the Sioux", in full colors, were distributed by St. Joseph's Indian School, Chamberlain, South Dakota. It is the hope of the mission's director to build a chapel under the title of "Our Lady of the Sioux."

Your offering is welcome!

ings and other favors obtained by the natives on account of their devotion to Mary.

In 1654, the first Congregation of the Blessed Virgin was established among the Hurons on the Island of Orleans.

The Venerable Kateri Tekakwitha, who lived from 1656, to 1680, manifested a deep Marian love and a great devotion to the Rosary.

The first and most ancient Indian mission in existence, was dedicated to Our Lady of Lorette, among the Hurons, near Quebec city, in 1694.

On the West coast, in 1791, Father José Villaverde organized the first Marian procession in honor of Our Lady of the Rosary on British Columbia's mainland.

In 1833, the first missionaries of British Columbia dedicated themselves to Our Lady of Angels at Fort Constant. Father Demers instructed the Indians in the recitation of the Rosary and of the Angelus, thrice daily.

In 1849, Father H. P. Clément, O.M.I., consecrated to Mary his mission field in the Abitibi (Quebec) country. In 1851, he consecrated the Indian tribes to the Blessed Virgin. The first parish erected among the Algonquins was placed under the protection of Our Lady of the Assumption in the town of Maniwaki (which means, in Algonquin, "Land of Mary").

Meanwhile Fathers Babel et Arnaud devoted themselves among the Montagnais of the North shore, establishing everywhere the Confraternity of the Scapular and erecting chapels in honor of the Blessed Virgin.

The first chapel in the country inhabited by the Eskimos, was dedicated to Our Lady of the Snows, at North West River (Labrador) in 1863.

In Western Canada the Oblate Missionaries dedicated a great number of Churches to the Blessed Virgin:

Fort Chipewyan, Alberta, 1847  
— Nativity of Mary;  
Fort Providence, N.W.T., 1860  
— Our Lady of Providence;  
Winterburn, Alberta, 1867  
— Our Lady of Perpetual Help;  
Good Hope, N.W.T., 1868  
— Our Lady of Good Hope;  
Leask, Sask., 1878  
— Our Lady of Pontmain;  
Frog Lake, Alberta, 1882  
— Our Lady of Good Counsel;  
Hobbema, Alberta, 1884  
— Our Lady of Sorrows;  
Onion Lake, Sask., 1884  
— Our Lady of the Rosary;  
Fort Alexander, Man., 1890  
— Our Lady of Lourdes;  
Touchwood (Lestock) Sask., 1890  
— Our Lady of Hope;  
Crooked Lake, Sask., 1892  
Sacred Heart of Mary;  
Pine River, Camperville, Man., 1892  
— Our Lady of the Sorrows;

Rainy River (Fort Frances) Ont., 1894

— Our Lady of Lourdes;

LaLoche, Sask., 1895

— Our Lady of Visitation;

Arctic Red River, N.W.T., 1896

— Holy Name of Mary;

Dawson, Yukon T., 1898

— St. Mary;

Fort Wrigley, N.W.T., 1898

— Sacred Heart of Mary.

Meanwhile in 1859, the first permanent mission in B.C. was dedicated to the Immaculate Conception, near Kelowna; in 1861 St. Mary's mission (Mission City, B.C.) was established.

Between 1859 and 1868, at least 60 churches or chapels were erected by the Oblate Fathers of British Columbia, all dedicated to the Blessed Virgin. The devotion to Mary was so sincere that the Indians were not ashamed to wear publicly their Rosaries and their medals, outside their garments.

During the past fifty years, almost every important mission establishment in Western Canada has been dedicated to Mary. We note especially:

Sandy Bay, Man., 1902

— Our Lady of Lourdes;

Norway House, Man., 1904

— Our Lady of Perpetual Help;

Beauval, Sask., 1906

— Our Lady of the Sacred Heart;

Berens River, Man., 1912

— Our Lady of the Snows;

Chesterfield Inlet, N.W.T., 1912

— Our Lady of Délivrance.

The missions of the Vicariate Apostolic of Keewatin have been dedicated in 1910, to our Lady of the Sacred Heart.

Among missions founded recently, dedicated to the Blessed Virgin Mary, let us note the following: Lejac, B.C., Aklavik, N.W.T., McIntosh, Ont., Fond du Lac, Sask., Coppermine, N.W.T., Gurneyville, Alberta, Paulatuk, N.W.T., (where a grotto was dedicated to Mary some years ago), Old Factory, James Bay, Stanton, N.W.T., Ivuyivik, P.Q. (Hudson Strait), Repulse Bay, N.W.T., Teslin, B.C., Tuktuayuktuk, N.W.T., Rupert House, P.Q., Fort Nelson, B.C., and South End, Sask.

(Cont. p. 5, col. 1)

## BEAVER INDIANS' GROTTO

The old Indian before the Way of the Cross stations is the only pure blood Beaver Indian left on the Eleské Reserve.

The Beaver Indians were once the masters of Northwestern Alberta, occupying the whole Peace River area from Hudson's Hope (Rocky Mountains) to Peace Point beyond Fort Vermilion.



The pilgrimage center for Indians (Crees, Beaver, Slaveys) of North Western Alberta.

**OUR LADY...**

(from p. 4, col. 4)

Also: Burwash Landing, Y.T., Koartak and Sugluk (Hudson Strait), P.Q., Fort Severn, Ont., Eastmain, P.Q., Lansdowne House, Ont., Davis Inlet, Nfd., King William Island, N.W.T., Garry Lake, N.W.T., Fort St. James, B.C., and Fort Chimo, P.Q.

It would be impossible to list the hundreds of chapels erected in honor of the Blessed Virgin in the missions which are non resident, but which are visited regularly by the missionaries.

We may safely add that there is no residential school, hospital or other institution established for the Indians and Eskimos of Canada, where the Blessed Virgin is not honored in a special way.

Among places of pilgrimage frequented by the Indians we note the Our Lady of Lourdes grottoes at Eleske, (near Fort Vermillion) and Cold Lake, both in Alberta, St. Laurent in Saskatchewan, Fort Alexander in Manitoba and Kenora in Ontario.

Practically every Catholic Indian family of Canada pledged itself to the daily recitation of the Rosary, on the occasion of the Rosary Crusades, organized by Rev. Patrick Peyton, c.s.c., from 1948 to 1950. More than 8,000 Indian families have been reported to have signed their pledges. A great number of Indian leaders were apostles of the Rosary and took part in the organization of the Crusade.

Finally a great number of Indians were privileged in receiving on their home reserves, the pilgrim Madona of Our Lady of the Cape, on the occasion of her historic tour of Canada, a few years ago.

No doubt the most moving homage ever paid to the Blessed Virgin Mary by the Indians of Canada was the National Indian Pilgrimage of June 1954, which gathered more than 600 natives from all parts of our country in Mary's sanctuary at Cap de la Madeleine.

It was on this occasion that the league of the Catholic Indians of Canada was founded and dedicated to Our Lady of the Rosary.

May this traditional devotion of the Indians of Canada to Mary be a fruitful one!



A group of  
day scholars  
attending  
Ermineskin Indian  
Residential School  
at Hobbema, Alta.

**The Vicariate Apostolic of Keewatin**

This Vicariate is called "Keewatin", from a Cree word meaning North wind. The long and cold winters, during which the wind blows mainly from the north, justifies this appellation for that part of northern Manitoba and Saskatchewan.

The first missionaries who visited the present Keewatin Vicariate were Fathers Provencher and Dumoulin, around 1810; later Father Darveau visited The Pas in 1844. He was killed there, in June of the same year; he can be called the first martyr of the missions of Northern Canada.

Fathers Belcourt and Laflèche visited the missions afterwards. Then the Oblate Missionaries sent Fathers Taché, Faraud and Grandin, who were later to become Bishops. So was Father Laflèche, who was later appointed Bishop of Three-Rivers. Thus the Keewatin Vicariate can be titled the "Cradle of Bishops".

The most ancient and most important mission of the Vicariate is Ile à la Crosse, where Father Taché spent considerable time. As early as 1860, the Oblate missionaries received indispensable help for the education of Indian children from the Grey Nuns of Montreal.

**Progress of the Church**

Here are, briefly noted, the main landmarks in the history of the present Vicariate of the Keewatin: 1845-1871 — 2 missions, (diocese of St. Boniface).

1871-1891 — 4 missions, (diocese of St. Albert).

1891-1910 — 11 missions, (Vicariate Apostolic of Saskatchewan).

1910-1933 — 19 missions, Vicariate of Keewatin (founded by His Exc. Bishop Charlebois, O.M.I.).

1933-1954 — 29 missions, Vicariate of Keewatin (His Exc. Bishop Lajeunesse, O.M.I.).

Most of the Indians of the Vicariate of Keewatin belong to the Maskagon Cree, while there are Ojibway Indians in Northwestern Ontario and Chipewyan Indians in Northern Saskatchewan and Manitoba.

The two first missions, until 1875, were established at Ile à la Crosse and Caribou Lake, for the Chipewyan. Father Bonald, O.M.I., was the first missionary to the

Maskegons, and founded the missions of Cumberland and Pelican Lake.

In 1910, Father Bonald founded Nelson House mission and in less than one year made 60 conversions. Later were established the missions of Cross Lake and Norway House.

**2 Missionary Bishops For Beatification**

Richelieu, P.Q.—The processes of beatification for six members of the Oblates of Mary Immaculate are now before the Church authorities in Rome.

They are: Bishop Eugene de Mazenod, founder of the Oblates; Bishops Vital Justin Grandin and Ovide Charlebois, Vicars Apostolic in Western Canada; Brother A. Kowalczyk, of Edmonton, Father Albini of Corsica, and Father Girard of Basutoland.

Bishop Grandin was born in France in 1829 and joined the Oblates with the desire of coming to the Canadian missions. After three years as a missionary to the Indians in western Canada, he was named first Bishop of St. Albert (now the Archdiocese of Edmonton), when he was only 30. He died at St. Albert in 1902.

Bishop Charlebois was the first Vicar Apostolic of Keewatin. He was born at Oka, Que., in 1862. He was named Vicar Apostolic of Keewatin in 1910. He died at Le Pas on Nov. 20, 1933.

Brother A. Kowalczyk was born in Poland in 1866. He came to the Canadian western missions in 1896. He died in Edmonton, at St. John's College, in 1947.

**ALIKIVIORAKTO**

(Having a Wonderful Time)

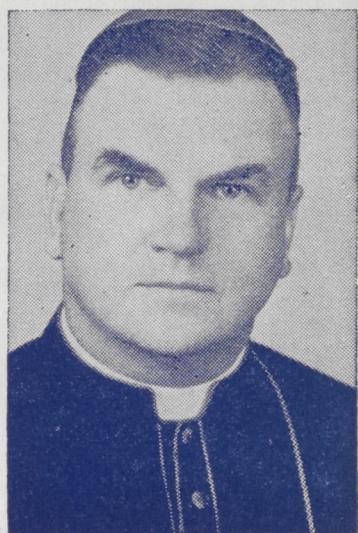
Toronto, Ont.—Two Eskimos who had never thought of driving anything but a dog team suddenly found themselves in Toronto handling heavy diesel equipment, this year.

They are Peter Thrasher, a Roman Catholic, and Elijah Kotak, of the Anglican faith, both from Aklavik, N.W.T., who have been chosen from more than 40 candidates to take a course in diesel equipment so they could help move their home town to a new site.

Peter says he is having a wonderful time; he recently made a broadcast to the home folks in Aklavik. The recording was flown north for use by the Aklavik radio station.

Peter and Elijah will soon be back at home, where they live in frame houses, not igloos. Most Eskimos, in fact, have never seen an igloo.

(Shell News)

**Goes to Edmonton**

His Exc. Archbishop co-adjutor Anthony Jordan, formerly Vicar Apostolic of Prince-Rupert, B.C., has been appointed recently to assist Archbishop H. McDonald, at Edmonton, Alberta.

The new Archbishop is expected to take up his duties in Edmonton during the summer.

Our heartiest congratulations to His Excellency!

**Issue Decree  
On Founder  
Of Grey Nuns**

The Pope has signed a decree recognizing the "heroic virtues" of Mother Youville, first Canadian nun to found a church order.

The decree, a move toward beatification of the founder of the Grey Sisters, was voted May 3 by the Congregation of Rites over which the Pope presided in Vatican City.

Marie Marguerite Dufrost de Lajemmeray, the widow Youville, was born in Varennes, Que., Oct. 15, 1701. She founded the Roman Catholic Order of the Grey Sisters Dec. 31, 1737. She died in Montreal Dec. 23, 1771.

**Declared Venerable**

The Montreal diocese in 1884 initiated a move for recognition of Mother Youville's service to the Church and on April 28, 1890, she was declared "Venerable" by Rome.

The mother house of the Grey Sisters is in Montreal and the order has 82 other establishments spread through six church provinces. It has 2,000 members in the 27 dioceses where it exists, hundreds of them working in Indian schools and hospitals.

Out of Mother Youville's original order, also known as the Sisters of Charity in Montreal, have sprung three other orders: the Grey Sisters of St. Hyacinthe, Que., founded in 1840; the Grey Sisters of the Cross in Ottawa, founded in 1845, and the Grey Sisters of Charity in Quebec City, founded in 1849.

## HOBBEMA WINS HOCKEY TROPHY



### Peter Gladue Active Organizer

Beaver Lake I.R., Alta. — A preliminary meeting for the purpose of organizing the Catholic Indian League of Canada, was held on the Beaver Lake Indian Reserve, on December 26, 1954.

At this meeting, Chief Albert Cardinal nominated Peter Gladue as organizer for the League and Church trustee.

Chief C. Smallface seconded the motion and Father Châtaigner, O.M.I., agreed to the nomination.

At another meeting held March 13, 1955, 37 members of the Beaver Lake Band gave their adhesion to the Catholic League. As the head of the list are Chief Albert Cardinal, Councillors William James Cardinal and George Gladue.

Peter Joseph Gladue was elected president of the League, Lawrence Mountain, Vice-President, and Gabe Gladue, Secretary-Treasurer. Father Châtaigner is Chaplain of the Beaver Lake Council of the League.

#### New Day School

There is a new school on the Beaver Lake Indian Reserve where pupils attend up to grade 6. It is the desire of the members of the band to foster higher education at that school, that is, beyond grade 6.

The Beaver Lake band numbers 150 treaty Indians, practically everyone is a Catholic, with the exception of one family.

#### Drainey Re-elected Chief

Deadman's Creek, B.C. — Early in April, Chief Charles Drainey was re-elected for a 2-year period; councillors elected were Louis Bily and James Wilson.

Electric wiring of the reserve dwellings is set to go ahead as soon as the power line has been put through.

Mrs. Charles Drainey, wife of the Chief, and Mrs. Gus Gottfriedson, president of the Women's Club on the Kamloops reserve have been elected as delegates to attend the course of instruction in community work offered by the I.A.B. in North Vancouver, this month.

Hobbema, Alta. In final games of the annual Southern Alberta hockey tournament, Hobbema won twice over the Morley Indians, 10-5 and 5-4. It received the Doctor Barr Murray Trophy.

The photos, left to right: 1. Actor John Applegarth (ex-pupil of Ermineskin R.C. Indian School) presents the trophy; 2. Chief Dan Minde, of the Ermineskin Reserve, with Stanley Deschamps, at the opening of the finals; 3. The Hobbema Hockey Club — Jim Ermineskin, Manager, Maurice Wolfe, Captain and Percy Wolfe, Coach.

### Qu'Appelle Wins Hockey Championship

Lebret, Sask. — The first general meeting of the M.A.M.I. since January 1st was held April 3, in the gymnasium, Father Dumont, Director, in the president's chair.

The M.A.M.L. sponsored their annual Easter Amateur show which featured the school Band, choruses, piano, cornet, violin and vocal solos. One of the best performances of the evening was Ruth Ann Cyr (Liberace) accompanying at the piano Florence Ward as (Caruso), singing "La Donna è Mobile".

Both the Senior and Junior bands, under the direction of Brother Girard, O.M.I., are progressing rapidly.

#### Hockey Champions

The Junior 'B' hockey team won the Championship of the S.A.H.A., defeating North Battleford St. Thomas College 10-7 on March 16.

This victory climaxed a long hockey season during which the Indian school players defeated Wolseley 12-2, Yorkton 17-6, St. Thomas College 9-7 and 10-7.

As the Lebret Indian school team champions returned home from Battleford, a banquet was awaiting them; the band played on this occasion. The Principal praised Art Obey who did a perfect job of coaching the team. He also congratulated the players and thanked the school personnel who donated the use of their cars for transportation of the players.

The players on the champion team are: goal: Gerald Starr and Gilbert Keewatin; defence: Elmer Courchene, Albert Bellegarde, John Kelly, George Poitras; forwards: Romeo Courchene, Alvin Cyr, Leonard Kitchemonia, Daniel Keshane, Henry Bellegarde, Daniel Musqua, Vincent Bellegarde, Guy Yuzicapi, Ervin Starr; coach: Arthur Obey; manager: Father O. Robidoux, O.M.I.

#### R.C.A.C.

Arthur Obey took the responsibility of looking after the Cadets while Chief Instructor Brother E. Morin was away in hospital for

a few weeks. Applications are being taken in to attend the Dun-durn Summer camp. Cadets Major Albert Bellegarde, Captain Richard Pelletier and Sgt.-Major Alvin Cyr are taking turns in commanding the rifle drill.

#### Visit of Superior General

On April 2, the Very Rev. Fr. L. Deschâtelets, O.M.I., Superior General of the Oblates, accompanied by Rev. Fr. Paul Piché, O.M.I., Provincial, visited the Lebret Indian School. A brief concert was staged by the band during which Alvin Cyr welcomed the Superior General on behalf of the pupils and staff of the school. Father Robidoux gave a brief account of the personnel of the school, stressing the spirit of cooperation existing between staff and students.

Very Rev. Fr. General answered warmly, with enthusiasm and sincerity, in a simple language that penetrated and stimulated the piety of the students, awakening an earnest desire of doing something worthwhile during their lives.

(The historical narrative of the Qu'Appelle I.R.S. is continued in the April issue of "Teepee Tidings". A resumé of this document will be published later in the I.M.R.)

#### Tribute to Norman Saylor

The Government publication "Indian News" praises Norman Saylor, Q.C., of Caughnawaga, who is a very successful lawyer in Montreal and still proud to be an Indian.

Mr. Saylor has never found that being an Indian was a handicap in his profession — in fact the subject of his race is seldom raised. He is busy with a large clientele; he and his wife live comfortably on the Caughnawaga reserve among their fellow Indians.

Mr. Saylor studied at the reserve day school, at McGill University, took his bachelor of Arts degree from Loyola College in Montreal and graduated in Law from the University of Montreal in 1953.

### Freezing Plants Help Native Economy

Ottawa — The purpose of the plan to direct and supervise cariboo hunt and place the meat in cold storage is to conserve the supply of meat and make it available when it is needed by the Indians.

In the past a great amount of cariboo meat was wasted because the Indians had no means of keeping it in hot weather or getting it out of the bush. Now cold storage plants located throughout the Northwest Territories help the meat situation. The meat is flown to these plants where it is available to the Indians as they need it.

#### At Rupert's House

At Rupert's House on James Bay, P.Q., there is a living example of what can be done under the right of approach. There J. C. Watt, a Hudson's Bay Company post manager, prevailed upon the Crees to refrain from further trapping of the almost extinct beaver of the district. This was 20 years ago. But so well did the natives live up to their pact that today beaver are plentiful along the streams tributary to eastern James Bay.

The district has become a supply source for transplanting of beaver to many other districts and other provinces. The James Bay Indians are among the most prosperous in the land.

It will be noted that the Rupert's House Crees have access to use freezing plants which keeps fresh and safe their food in the form of geese, fish beaver and moose.

#### Wilderness Messiah, Thomas R. Henry, (William Sloane Ass.) \$4.

The story of the "real" Hiawatha and the Iroquois Confederacy which flowered in what is now New York State. The author interprets the Iroquois manysided genius, especially their talent for government, in a bold and moving picture.

THE  
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*"Oh, you white race! What have you do to with us and what have we to do with you? Our strongest you accept and our weak ones you belittle. You are so positive you are right and we are wrong. You teach us your ways, but you also teach us to scorn our past which alone can lift our heads and keep us whole. We imitate and resist you, depend on you and suspect you. You shield us, like children, but deal with us as lesser men you cannot trust. You are the builders and the breakers down. You think you understand us, but you will never know it is to be an Indian in our land which you have taken for your own."* (Mist on the River, by Hubert Evans, p. 253.)

"In areas where there is a strong sense of segregation upon the part of the whites, and the young non-Indian students are not encouraged to play with the Indians, learning English through contact with children is seriously retarded . . . . Even when Indian children are accepted by non-Indian playmates and their parents in the elementary grades, it is often found that non-Indian parents shut the adolescent Indians out of many phases of social activity open to the rest of the children. Indian children are sensitive in matters of this kind, with the result that they are frequently discouraged from completing the high school grades, even where they are academically successful."

"It is a well-known fact in school administration, that children are ruthlessly intolerant of differences within the school group. Children who happen to be unique in one way or another frequently encounter a great amount of teasing and sometimes actual ostracism, even when they are of the same racial background and same cultural point of view."

"Where this is true, Indian children are likely to suffer severe discrimination on the part of the non-Indians and are discouraged from taking part in almost every form of socialized activity, with the possible exception of athletic contests, where they demonstrate skill."

"Moreover, large numbers of the small rural or small urban public schools do not offer any form of vocational training, but assume that the needed vocational skills to enable the child to find employment on the farms or in the limited industries of the area, will be afforded by home experience or by the social connections of the child's family outside the school. Many of these small public high schools are more concerned with those academic skills which may help a limited number of children who desire to go to college, than with the vocational training which may help the greater number of children who will probably find employment of one kind or another within their home areas."

(Ref.: Education for Cultural Change, U. S. Dept. of the Interior — Bureau of Indian Affairs — 1953)

## EDITORIAL

*What Kind of School Is Best!*

In a masterly series of articles published in the U.S. "Indian Education" magazine, from 1944-51, Doctor Willard W. Beattey, former chief of the Education Branch of the U.S. Indian Service, made a number of statements to which we would like to draw the attention of our readers.

Writing on acceptability and race prejudice, Mr. Beattey expresses the opinion that: "While it is conceded that under many circumstances, Indian pupils profit greatly (especially in learning English) from contact with white pupils in schools, it is essential that certain conditions be controlled if Indian pupils are to be acceptable in public schools.

"Those who advocated the transfer of all Indian Service school responsibilities to the States should first determine whether public schools are equipped physically or psychologically to undertake all the necessary aspects of Indian education."

Then, Mr. Beattey asks the question: **"What kind of school is best?** His answer is: "The kind of school which should be provided for Indian children depends somewhat upon the children to be served. A tendency to generalize, which characterizes the writings of many people interested in the subject, is not justified by the facts.

"In order to decide the kind of school, several questions must be answered:

(1) Who are the Indian children? That is, are they full-bloods or mixed-bloods? Are they living intermixed with whites or are they living in a little island of Indian culture out of contact with whites?

(2) What educational objectives are sought by the school? That is, are we attempting to provide merely literacy, or are we attempting to provide some form of vocational skill? Is that vocational skill to be carried on within a limited reservation area, where most of the people with whom they will be associated are also Indians, or is the vocational skill one which must be pursued in the cultural contacts of a typical American rural or urban community?"

In Doctor Willard's opinion: "Before arriving at any conclusion, it is wise to analyze just who the children are who are now succeeding in public schools and whether such public school success is universal for Indian children." He adds: "It would be erroneous to conclude that public schools have been uniformly successful in dealing with Indian children". He affirms that: "The average public school teacher is not trained to deal with the problems presented by non-English speaking children. In many cases she either has such a heavy enrollment of children in her class, or such a wide grade span (in rural schools) that she can give little personal attention to a child who does not possess a command of the English language at the time he enters school."

*Father Renaud's Letter*

Ottawa, May 9 1955

Dear boys and girls,

How attentive to details are you when you read this column? In fact, how thorough are you in reading any letter? Do you bother to notice the date on which it was written? If so, then you must have guessed that what appeared in this column last month was slightly out of date. It was written for the March issue of "The Indian Record" but reached the editor's desk too late. I apologize if it left you with the idea that I was still visiting your schools; I was back in Ottawa April 1st.

The four schools visited in Saskatchewan and mentioned in the last paragraph of that letter were St. Philip's, Lestock, Lebret and Marieval. The kids at the first one were just recovering from an epidemic of flu, but they managed to do very well on the tests. Boys and girls at Lestock enjoy two rather unusual services, thanks to their quiet but enterprising Principal: a television set in the refectory and a public address system connecting all the common rooms of the building. The whole place can bubble with music just with one turn of a knob.

Lebret, of course, stands out among all other schools in Canada, both in size and in quality. It could very well be referred to as "The University"! It simply has everything, including a hockey team that won the Junior B championship of the Province. One could write a book about Lebret. Finally, last and least in size, but with the biggest heart of them all, Marieval, where Spring finally broke in and where I had to leave the Prairies in a hurry to avoid being stuck in gumbo.

Two weeks after returning to Ottawa, I travelled eastward to Seven Islands, on the north shore of the Gulf of St. Lawrence. There as you know, is the first residential school built by the Federal Government in Quebec. It has been in operation three years only, but it can already compare with any older school in Canada. One thing very different though: everybody talks French, pupils and staff. Being so used to address you in English I was a bit lost when I visited the classrooms. I guess I'll have to learn cowboy songs in French too!

Oh yes! chances are that I'll be seeing many of you soon, at least for a few hours. I'll be going out West again next week to attend His Excellency Bishop Dumouchel's consecration in St. Boniface, and a conference in Saskatoon.

Au revoir then, and God bless you.

*P.G. Renaud O.M.I.*



Mr. A. J. Doucet, regional superintendent of Indian schools for the province of Quebec, remitted to the Maniwaki School Board on behalf of the Honorable J. W. Pickersgill, a cheque to help pay part of the cost of enlarging the town schools.

This grant has been made to allow the children from the reserve to attend the Maniwaki schools. It will be noted that the Maniwaki reserve formerly included the pre-

sent townsite, and that the Indian and non-Indian population have been living practically together in this area, ever since the foundation of the town of Maniwaki. Meanwhile a school for the primary grades 1-3, will remain opened on the reserve for the younger pupils.

On the photo, l. to r., School trustees Augustin Hubert and W. P. McConney, Dr. Arthur Besner, President, Mr. A. J. Doucet, and Mr.

Lorenzo Leclair, Indian Agency Superintendent.

M. Doucet, Surintendant des écoles indiennes du Québec, remet un chèque à la Commission Scolaire de Maniwaki, au nom du Ministre de la Citoyenneté.

Les enfants des grades supérieurs iront aux écoles de Maniwaki dès cet automne.

(Photo Gauvreau, courtesy Le Droit)

## Etablissement projeté d'un pensionnat à la Pointe-Bleue

Ottawa, 29 avril. — A l'occasion du débat sur les estimés budgétaires du Département de la Citoyenneté, M. Georges Villeneuve, député de Roberval, a fait un éloquent plaidoyer, en Chambre, demandant à l'Honorable Ministre de la Citoyenneté l'érection d'un pensionnat pour les Indiens de la région de la Pointe-Bleue, dès 1956, si possible.

M. Villeneuve a fait remarquer que la population de la réserve de Pointe-Bleue est de 1,125 âmes, qui représentent 200 familles, dont 110 sont sédentaires et 90 nomades. Il y a actuellement sur la réserve 272 enfants d'âge scolaire, dont 110 fréquentent l'externat local, 28 le pensionnat de Fort George, 5 d'autres écoles indiennes, 55 des écoles provinciales et 74 qui ne fréquentent aucune école. La population est toujours croissante.

Après avoir fait une étude de la situation sur place, M. Villeneuve en est venu à la conclusion que seule une école résidentielle assez vaste pour loger 120 élèves répondrait adéquatement aux besoins de la situation tant présente que future.

Si ces enfants étaient placés dans une école résidentielle, pendant les expéditions de leurs parents au cours de l'hiver, ces enfants recevraient une instruction normale laquelle leur permettrait de lutter efficacement dans la vie. Les Indiens, comme nous tous, d'ailleurs, ont droit à un avenir meilleur."

Et M. Villeneuve d'ajouter: "J'ai souvent remarqué que les problèmes suscités parfois par les Indiens, résultent de certains blancs qui ont profité de circonstances spéciales pour leur in-

culquer un mode de vie étranger au leur."

L'honorable M. J. W. Pickersgill s'est empressé de répondre à M. Villeneuve en ces termes:

"L'honorable Député de Roberval a déjà porté ce cas à notre attention. Nous espérons lui donner satisfaction dans un avenir rapproché."

## Abénaki à l'emploi de Radio Canada

Un des annonceurs les plus populaires du réseau français de radio Canada est Jean-Paul Nolet, membre de la bande indienne des Abénakis, à Pierreville, P.Q.

En plus d'être annonceur, M. Nolet est chargé de préparer les interviews qui passent sur les ondes, et il apparaît souvent à la télévision.

M. Nolet a commencé son éducation à l'école indienne de la réserve, l'a continuée au petit séminaire de Nicolet. Durant ses études il a démontré ses talents de chanteur et d'acteur.

Il a débuté à un poste de radio des Trois-Rivières, et en 1944, il était engagé par Radio-Canada.

M. Nolet vit à Montréal avec son épouse et sa fille âgée de six ans; il visite souvent sa parenté à Odanak, où son père, Charles Nolet, fut Chef des Abénakis durant de longues années.

(Indian News).

En juin nous publierons un article spécial sur les missions indiennes de la Province de Québec.

## NOUVEAUX LIVRES

### • Sapier.

Par E. Nadeau, O.M.I. (Librairie Oblate, 1186 Visitation, Montréal 24, P.Q., \$1.65)

Les six étapes de la longue vie du Père F. X. Fafard, O.M.I., en un magnifique volume de 360 pages, illustré. Le Père Fafard a été un héroïque missionnaire à la Baie James, de 1892 à 1907.

### • L'Évêque des Neiges.

(Librairie Oblate, \$1.00).

Ce volume de 124 pages résume la vie de Mgr Breynat dans le Grand Nord, vie d'un aventureur de la sainteté. L'auteur nous donne là un livre complet, vrai, émouvant, passionnant, plein de leçons.

### • Terre d'Attente.

(Librairie Oblate, \$1.75).

Titre très évocateur qu'est le champ d'apostolat de Mgr Schefter, O.M.I., au Labrador, 225 pages.

### • Capitale d'une solitude.

Par G. Lesage, O.M.I. (Librairie Oblate, \$1.50).

Il nous décrit le belle vie des missionnaires du Keewatin qu'il nous fait suivre au jour le jour, dans leurs travaux, leurs peines ou leurs joies. 185 pages.

### • Terre Stérile.

Par J. Michéa. (Librairie Oblate, \$2.00).

Il convient d'admirer les hommes qui abandonnent leur environnement habituel, leurs affections, leur confort pour se plonger corps et âme dans les missions esquimaudes de la Baie d'Hudson. 221 pages.

### • Mgr Turquetil et ses missions.

Par A. G. Morice, O.M.I. (Librairie Oblate, \$2.00).

Apôtre des Esquimaux et le miracle de ses missions. 280 pages.

### • En missionnant.

Par E. Saindon, O.M.I. (Librairie Oblate, \$0.25).

Essai sur les missions des Pères Oblats, à la Baie James. 79 pages.

### • Martyrs aux glaces polaires.

(Librairie Oblate, \$1.00).

Récit dramatique des Pères Rouvière et LeRoux, O.M.I. chez les esquimaux. 220 pages.

### • S.O.S. Grand Nord.

Par M. de Moulins. (Librairie Oblate, \$1.00).

Ce beau livre palpitant de vie et d'intérêt passionnera les jeunes épris de sentiments chevaleresques, d'aventures et de mystère. 190 pages.

### • Inuk.

Par R. Buliard, O.M.I. (Librairie Oblate, \$2.25).

Récit ardent de la vie esquimaude par un missionnaire qui a vécu quinze années de cette vie du MacKenzie. 355 pages.

### • Martyrs des neiges.

Par Thérol. (Librairie Oblate, \$1.75).

Choix de récits historiques sur la première évangélisation des Esquimaux. 256 pages.

### • La grande prairie.

Par A. Roche, O.M.I. (Librairie Oblate, \$2.00).

Histoire de la pénétration de la religion chrétienne en Alberta, prêchée par la Robe Noire que ne rebutent pas les dangers d'une mission périlleuse. 225 pages.